The priests and faithful of the Archdiocese of Miami are in deep sorrow at the death of His Holiness Pope Paul VI. In faith we rejoice, however, after long years of tireless dedication this loyal servant of the Lord is now with the Father enjoying the reward that God has prepared for those who love Him.

The Pope was the Pope of Vatican II, the Pope of Church renewal. He was a great spiritual leader in a difficult historical era...at once responding to the demands of changing times, yet a bold defender of changeless principles. He will be remembered as a staunch champion of the poor, the oppressed, an outstanding spokesman for human rights, a man of peace, a friend of all men of good will, a holy man of deep faith, a true witness and a herald of the Gospel.

The Catholics of the community ask their friends to join them in prayer in this sad moment.
Achievements in strife-filled Pontificate

By JOHN MUTHIG

VATICAN CITY—(NC)—When he ascended to St. Peter’s throne in 1963, Pope Paul VI launched an ambitious, even revolutionary program, often bitterly criticized by church progressives and traditionalists alike.

It ended with mixed results.

Benches of the papal program included:

- Major steps toward internal church reform:
  - Cautious liberalization regarding church tradition, discipline, and moral code;
  - Widening of papal diplomatic activity and especially a policy of detente with the Eastern European Communist bloc;
  - Sweeping changes in the Roman Curia (central administrative offices of the church);
  - Increased church involvement in social justice issues;
  - Growth of native leadership in younger churches of Asia and Africa;
  - More power on the national and international level for bishops; and
  - Progress toward Christian unity.

The program adopted by the thin, intellectual Pope Paul was anchored on two bases: the decrees of the Second Vatican Council (1962-65) and Paul’s firm belief in the power of diplomacy.

Internal Church Reform

For the first time in four centuries, every major liturgical rite of the Western church was revised during Paul’s pontificate.

The monumental revision of the liturgy came to be widely accepted and appreciated, despite resistance from a traditionalist minority and illicit arbitrary changes by progressives.

EXTREME Unction was renamed the sacrament of the anointing of the sick to emphasize that valid anointings are not limited to the final hours of human life.

Penance came to be called the sacrament of reconciliation, and Catholics were given the option of sitting face-to-face with the priest in confession.

Under strictly limited conditions, Pope Paul permitted bishops to authorize general absolution—to be followed always by individual confession as soon as possible for those in serious sin.

The pope, however, reprimanded bishops on several occasions for granting general absolution permission when not strictly permitted by Vatican directives.

Pope Paul also instituted the permanent diaconate and new lay ministries as part of his effort to increase involvement of the people in the church’s liturgical life.

MOMENT OF CORONATION, 15 years ago, marked the beginning of Pope Paul’s ambitious, even revolutionary pontificate, often bitterly criticized by Church progressives and traditionalists alike.

THE ONLY major agenda item of the postconciliar church left unfinished by Pope Paul was the mammoth task of revising the 2,414 canons (articles) of church law.

Part of the slowness of the code revision was due to the council’s insistence on consultation as a key ingredient in major church decisions.

Drafts and redrafts of canons were sent around the world for comment by all bishops and by vast numbers of other clergy, of Religious and of laity.

Cautious Liberalization

The most controversial and divisive decisions made by Pope Paul were in the fields of morality and tradition.

In 1968 dissent tore at the fabric of church unity when Pope Paul issued his most controversial—and final—encyclical, “Humanae Vitae” (“On Human Life”), which upheld the traditional teaching against use of artificial contraception.

PUBLIC protests and private decisions not to abide by the ruling were made on all levels of Church life—from the rank-and-file Catholic couple to parish priests, theologians and even bishops.

Eight years later, at the prompting of American bishops, the Vatican issued a document which restated traditional teachings on the sinfulness of masturbation, premarital sex and homosexual acts.

Despite growing support for a change in priestly celibacy laws and increasing worry over a drop in vocations and rise in laicizations in the late ‘60s and early ‘70s, Pope Paul would not amend the law that Latin-Rite priests may not marry.

In 1977 Pope Paul squelched the hopes of many progressives by ruling that women may not be ordained priests.

Despite the “conservative” label attached to Pope Paul by many liberal critics because of those actions, in many ways the pontiff streamlined, modernized and humanized the Church’s moral code and discipline.

In line with the spirit of Vatican II, he prodded canonists and diocesan officials to show human compassion in applying church laws, especially in difficult marriage cases.

With the tolerance of the Vatican, some dioceses liberalized the granting of annulments to such an extent that the annulment process came to be called, with only a bit of exaggeration, “Catholic divorce.”

Under Paul’s pontificate, due process procedures were set up on various levels of the church.

Controversial theologians, who would have been silenced only decades ago for their opinions, often received only reprimands from the Vatican of Pope Paul.

The pope also erred from the law by granting the annulment for Catholics who broke the Lenten fast or Friday abstinence laws. He also got rid of the Index of Forbidden Books, a listing of books Catholics could not read without special ecclesiastical permission.

RULES governing the lifestyle and mission of religious orders were revolutionary, yet sometimes anachronistic gage of Pope Paul.

Hundreds of years of traditional pomp and ceremony were stripped from Vatican life and church worship.

The changes in church life, especially liturgical reforms, and the church’s new ecumenical attitudes, proved much for some Catholics.

French Archbishop Marcel Lebevre, who led thousands of traditionalist Catholics in open rebellion, was suspended from all priestly functions in 1976 after conducting ordinations not sanctioned by the Holy See.

Pope Paul issued repeated, strong warnings to the archbishop, who continued to defy papal directives. But the pope stopped short of inflicting the ultimate penalty of excommunication on the archbishop, a former missionary and papal diplomat in Africa.

Diplomatic Activity

When Cardinal Giovanni Battista Montini became Pope Paul VI, he had behind him 30 years in the papal diplomatic service. For him was the most efficient way to insure church rights internationally and to promote world peace and justice.

During his pontificate Pope Paul established full diplomatic ties with more than 40 nations—more than half of them African. Even the United States, despite opposition from church-state separation groups, established a formal link with Rome through the appointment in 1970 of Ambassador on a direct line to the Vatican.

It ended with mixed results.
By JOHN MAHER

CASTELGANDOLFO, Italy — The "pilgrim pope" has made his last journey, into the annals of history.

Pope Paul VI, the 261st successor of St. Peter as bishop of Rome, died at 9:40 p.m. Rome time Sunday, Aug. 6, at his summer villa at Castelgandolfo. He was 80 years of age.

His death was caused by heart failure complicated by pulmonary edema.

THE DEATH was announced to the press by a sobbing Father Pierfranco Pastore, vice director of the Vatican press office, who said, "With deep anguish, I have to say that the pope passed on at 21:40."

In his 15-year reign, the pontiff saw the completion of the historic Second Vatican Council; traveled around the world earning the popular title of "pilgrim pope;" made initiatives for peace, ecumenical cooperation and protection of life; and streamlined and modernized church government.

The day before the pope's death the Vatican had announced that the arthritis that had troubled him for several years had worsened and that doctors had ordered a complete rest. His usual Sunday noon Angelus talk was cancelled.

The pope was stricken by a heart attack on Sunday afternoon about 6 p.m. while he was assisting at a Mass celebrated by his personal secretary, Father Pasquale Macchi.

At 7:30 p.m. Vatican sources said that the pope's condition had stabilized, but it was also announced that he had received the sacrament of the anointing of the sick.

With the pope as death drew near, in addition to his personal secretary, physician and confessor, was Cardinal Jean Villot, Vatican secretary of state and camerlengo, or chamberlain of the Holy Roman Church. As camerlengo, Cardinal Villot resumes the government of the church after the pope's death until a new pope is elected. He summons and directs the conclave of cardinals which is to elect a new pope.

CARDINAL VILLOT had been spending the vacation period with the pope at Castelgandolfo.

As radio and television spread the news of the pope's death, a crowd gathered in Piazza della Liberta, the square outside the papal villa where crowds used to come for his blessings on Wednesdays and Sundays.

A policeman, one of the Carabinieri assigned to summer duty at Castelgandolfo, said later that the crowd included both the sad and the curious. "It strikes us all a bit," he said. "After all, there's only one pope."

Almost immediately after his death, villagers and visiting nuns, priests and tourists began to converge on the church of San Tommaso da Villanova on the piazza, and a Mass was offered for the repose of the pope's soul.

The church bells tolled, and all the lights in Castelgandolfo were turned off in mourning.

After midnight, few apart from television cameramen, journalists and policemen remained in the square outside the closed, locked doors of the villa.

Continuing an extensive travel schedule, Pope Paul's tenth journey outside of Italy, in 1970, took him to eight countries including Ceylon where he waved from a floodlit canopied vehicle.

"THAT ALL MAY BE ONE"—Pope Paul addresses a meeting of the World Council of Churches in Switzerland in 1969, standing before a mural illustrating the quote, "that all may be one."

Although for the past year, there has been speculation about the pope's health and the possibility of his death, death did at last come suddenly.

THREE DAYS before his death, the pope received privately at the summer villa Italy's newly elected president, 81-year-old Socialist Sandro Pertini.

And on Aug. 1, the pope left the papal villa to drive to the nearby little town of Frattecchio, where he visited the tomb of Cardinal Giuseppe Pizzardo, a personal friend of his who had died eight years ago.

To the small crowd present, the pope said, "We hope to meet him after death, which for us cannot be far away, in the glory of Our Lord Jesus Christ."

Because of the suddenness of the death, no definite announcement was made Sunday night concerning the exposition of the pope's body for the mourning of the faithful.

The first of the solemn requiem Masses that are celebrated after the pope's death was scheduled for Monday afternoon in St. Peter's Basilica. At an informal meeting Monday the cardinals in Rome decided to hold their first general congregation Tuesday, Aug. 8. That meeting would work chiefly on determining details of the wake, official Masses of mourning, and similar matters that must be taken up on the death of a pope.

(Continued on Page 10)
St. Mary's Hospital plans Phase II project

WEST PALM BEACH - St. Mary's Hospital has received the required Certificate of Need from the State Office of Community Medical Facilities and will embark on a $18-million Phase II replacement, expansion, and renovation project at the 100-acre site.

Plans for the project call for two advanced-design buildings which will house a surgical suite, radiology and nuclear medicine departments, intensive and coronary care units, cardiology, en- doscopic facility, and patient floors with 86 beds.

The buildings will also establish replacement facilities for medical social service, pastoral care, and the admitting department.

The present complex will undergo renovations including the modernization and expansion of the pharmacy, laboratory, medical records and maternity.

A new 42-bed nursery will be created on the maternity floor to establish a facility for the hospital's regional program in the care of high-risk mothers and critically ill infants. This perinatal/neonatal care program will serve a five-country area as part of a chain of regional centers.

Groundbreaking is expected to be held this December.

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Holy Cross Hospital's new auxiliary officers named

Eleanore Lombardi was elected president of the St. Francis Hospital Auxiliary in Fort Lauderdale. She has been an active member of the auxiliary for the past eight years.

Other new officers include: Mrs. Sanford Romansky, first vice-president; Mrs. Leo Leventhal, second vice-president; Mrs. Helen Forgash, third vice-president; Mrs. Moe H. Glazer, recording secretary; Mrs. Philip J. Lombardo, corresponding secretary; and Mrs. Ross Hirsh, financial secretary.

AOH pledges

NOTRE DAME, Ind.—The Ancient Order of Hibernians in America (AOH) approved plans to raise a $1.3 million endowment for the University of Notre Dame's Center for the Study of American Catholicism at its recent national meeting in Killarney, Ireland.

The bulk of the endowment will underwrite an academic chair to be occupied by the director of the Center, and the rest will support activities of the Center.
Senate panel passes tuition tax credit bill

WASHINGTON—(NC) — The Senate Finance Committee has passed a scaled-down tuition tax credit bill in an effort to avert a threatened veto by President Jimmy Carter.

The new bill, passed 12-1, would cost an estimated $2.6 billion a year by 1986, compared with an estimated $5.3 billion of the old bill passed by the same committee.

A tuition tax credit bill passed by the House would cost an estimated $1.2 billion by 1981.

The new Senate bill would allow a tax credit for 50 percent of tuition up to $500 per student each year for private elementary and secondary school tuition.

The old bill would have allowed a maximum credit of $500 for elementary and secondary school tuition.

A Harris poll taken several weeks ago showed more than 60 percent of Americans backed tuition tax credits, but a more recent Roper poll found a similar percentage opposed.

Free textbooks struck down

BOSTON—(NC)—Claiming that recent court rulings allowing free textbook loans to nonpublic schools were "rather controversial" and "anomalous when considered against the sweep of Supreme Court cases concerning aid to church-affiliated schools," the Massachusetts Supreme Court struck down a 1973 state law authorizing free textbooks to nonpublic schools.

The ruling followed a suit brought against the City of Springfield School Committee by Elonora Bloom and 12 other Springfield taxpayers to halt the city's implementation of a school program providing history textbooks to nonpublic elementary and secondary schools.

The House bill would phase in a credit for 25 percent of tuition to a maximum of $100 for elementary and secondary schools and $250 for colleges by 1980.

The new Senate committee bill would also eliminate tax credits for graduate students and allow credits for part-time students certified as "half-time" students instead of all students taking some college credits.

The committee voted to drop a provision making the credit refundable. This would have allowed families with incomes too low to owe taxes to receive a cash refund equal to the amount of the credit.

This provision was popular with low-income families and the bill's sponsors—Senators Daniel Patrick Moynihan (D-N.Y.), Robert Packwood (R-Ore.) and William Roth (R-Del.)—have said they will try to put it back in on the Senate floor.

Dropping the refundability section would save an estimated $500 million. The House version of the tax credit is not refundable.

President Jimmy Carter has threatened to veto any tuition tax credit bill because he said tuition tax credits are wasteful and provide aid to middle-income families who do not need it. He also said he believes tax credits for private elementary and secondary schools would be unconstitutional.

THERE WAS no immediate word from the White House on whether the Senate changes would lead Carter to sign a tax credit bill, but the bill's sponsors were not optimistic.

The U.S. Catholic Conference, the National Catholic Education Association and a number of other Catholic groups have supported the tax credits, which have had strong support from middle-income families.

Organized labor, civil rights groups and the Parent-Teachers Association have opposed credits, calling them a threat to the public school system.

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President Jimmy Carter threatened veto by President Jimmy Carter.
Plenty of leisure space in the new Archbishop Carroll Hall is enjoyed by Marian Towers residents Ada Arsenault (left) and Germaine Lollar.

Towers residents build Archbishop Carroll hall

The residents of Marian Towers in North Miami Beach may be retired but only from gainful employment. Through energetic fund-raising activities and donations from their own personal funds, residents have remodeled a screened-in Florida room into a permanent recreation/educational/social hall.

The original idea came from a former resident now living with her daughter, Florence Roche. She thought it would be a fitting tribute to the memory of the late Archbishop Coleman F. Carroll who built Marian Towers to remote the room which was seldom used.

From that suggestion came a bustle of activity which included card parties, bingo, raffles, and rummage sales to augment the amount donated by the residents themselves toward construction costs. "It’s really a labor of love," said Towers manager Paul Randell. "Even the ‘Archbishop Carroll Room’ sign over the door was painted by one of our residents, Bob Giblin. Everyone pitched in to make the dream a reality."

The hall, which already has been the scene of a wedding reception for two residents, will be used for card parties on Friday nights, wine and cheese parties on Sunday afternoons, and floor parties. Plans include showing movies and travel-logs in the lounge.

In September, Sister Callista Ley, director of health and welfare service, has arranged for a series of adult education classes conducted by the Dade County Department of Education, they will be in sewing, chorus, book reviews, Spanish and dancing.

Opened Feb. 15, 1972, the facility now has 244 residents. According to Randell, what’s desperately needed is some kind of food program especially for people who have difficulty shopping, cooking, or boarding public transportation.

Randell noted that he hoped to have the new hall blessed and officially dedicated in the fall.

The only thing missing, Randell noted, was a piano for the hall which he hopes someone will donate.

Street vendor’s cart not only brightens up the Marian Towers new room, in memory of the late Archbishop Coleman F. Carroll, but also provides a space for storing game equipment. Checking supplies are Edith Bove (left) and Alice Arsenault.
Churches win key issues in foreign aid bill

WASHINGTON — Church leaders have won several key victories in the congressional battle over the Carter administration’s beleaguered foreign aid appropriations bill.

The major victory for the churches, the administration and other foreign aid supporters came on a close 295-115 vote to reject an amendment which would have banned indirect U.S. aid to Vietnam.

The amendment, offered by Capt. Bill Young (R-Fla.), would have applied to U.S. funds contributed to international banks which make loans to developing countries.

OPPONENTS of the Young amendment argued that the banks are forbidden to accept funds with strings attached, and would have had to refuse the American contribution, a situation which would cripple the banks.

The House has delayed action on a major part of the bill—the amount of U.S. contributions to the international banks—until later in the session, possibly after Labor Day.

Father J. Bryan Hehir, associate secretary for international justice and peace of the U.S. Catholic Conference, called the vote on the Young amendment significant because it marked a sharp reversal from last year’s vote on a similar amendment.

Last year, the amendment passed by a 295-115 vote. It was dropped in a conference with the Senate after a compromise was reached.

A second victory for church groups and other aid supporters was acceptance of Rep. Tom Harkin’s “two percent solution.”

HARKIN, a Democrat from Iowa, offered an amendment to cut U.S. country-to-country aid, primarily through the foreign aid appropriations committee, by two percent across the board, except for aid to Israel, Egypt and Jordan.

The House accepted this cut and rejected an eight percent across-the-board cut. One church official said this allowed House members to be able to claim they voted to cut foreign aid without seriously hurting the program.

The House also rejected amendments to cut funds for India and for the United Nations Development Program. The USCC is concerned about the upcoming vote on funding for the international banks, especially the International Development Association, which provides interest-free loans for countries with annual per capita income below $300.

Back to school: Back to good solid shoes.

The Voice Friday, August 11, 1978 / Page 7

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Major achievements in Pope Paul's reign

(Continued from Page 2)

Church's diplomatic activity in the Pauline era in church social doctrine.

POPE PAUL set up the first-ever curial department to animate and stimulate social action and social thought in the church. His Pontifical Justice and Peace Commission was also the first Curia office to be established for purposes other than administrative or juridical tasks.

Through the commission, Pope Paul continued to use private and diplomatic channels to intervene in specific cases of rights violations or other social action concerns.

Papal reform initiatives were sometimes criticized by church progressives for attempting to stifle controversial Catholic social activism in several countries during Paul's pontificate. In late 1977 the Vatican told the Brazilian Bishops' Conference to back off from sponsorship of a controversial international social justice study program it had initiated. Yet in general Pope Paul

services with Protestant and Orthodox churches at the conclusion of the Second Vatican Council.

The following statement was issued by the Rabbinical Association of Greater Miami upon the death of Pope Paul VI:

The Rabbinical Association of Greater Miami expresses its deep sorrow at the passing of Pope Paul VI. His great love of God and mankind has served to elevate the causes of religion and humanitarian concern to unprecedented heights. His 15 years of papal service were marked with a deep commitment to making the world a better place in which to live for all mankind. The Jewish Community will always remember him for his dedicated leadership in the Second Vatican Council which brought with it a new era of interfaith relation promoting mutual respect and concern among the various religions.

We pray that the successor of Pope Paul will continue in his exemplary spirit of greatness. We extend our heartfelt sympathies to our brethren of the Catholic Faith and pray for them during this period of deep loss.

Social Justice

While public papal intervention on specific social issues became less frequent toward the end of Paul's pontificate, history is likely to look upon his reign as the start of a new era in church social doctrine.

In 1967 Pope Paul became the first pontiff to apply the methodology of modern social sciences in writing an encyclical—his landmark "Populorum Progressio" ("The Progress of Peoples").

For the first time, bishops joined cardinals as members of congregations (the Curia's top-level departments). Women, too, were given—for the first time ever—at least a few significant posts in the Curia. The number was small, though, and Catholic feminists often complained that some Curia bodies entrusted with making decisions affecting women never heard a woman's voice during deliberations.

The POWERS of the papal Secretariat of State were enhanced to the point that almost all Curia business—even minor matters—passed through the Secretariat for review.

Centralization under the secretariat spawned complaints from many corners of the Curia—especially during the decade when energetic, brusque Archbishop (later Cardinal) Giovanni Benelli set the pace in the office of undersecretary of state.

The centralization succeeded, however, in breaking the back of a declivity patronage system, formerly presided over by nearly autonomous cardinal-prefects of Vatican congregations.

National groups of bishops asked for and got a chance to be heard before major documents were signed and sealed in Rome.

Another first was the establishment of a Vatican press office, as well as a commission for mass media.

DEPARTMENTS of the laity and for justice and peace were set up experimentally, and later given a higher and permanent place in the Curia.

Pope Paul also inaugurated a Secretariat for Promoting Christian Unity, which proved to be among the most active Curia offices, as well as secretariats for starting the dialogue villed by the Council Fathers with Moslems, Buddhists, atheists, agnostics, and other non-Christians and non-believers.

At the end of his term, progressives could rightly claim that Byzantine procedures and secrecy were still to be found, even among the new international breed of curial officials. But no one could deny that Giovanni Battista Montini, who rose to the papacy through the Curia, left behind him a central administration far more responsive to particular churches and to modern needs than it was when he took charge.

Ostpolitik

A special hallmark of Vatican diplomatic activity in the Pauline years was Pope Paul's Ostpolitik, efforts to use negotiations to break up the ice jam in relations with Communist regimes, especially in Eastern Europe.

Results were varied. ROVING papal legates who shuttled regularly to Eastern European nations succeeded through diplomacy in restoring bishops to dioceses vacant for decades in Bulgaria, Hungary and Czechoslovakia.

Through close collaboration with Poland's strong hierarchy, papal diplomats kept the Church in Poland vibrant.

But in Romania, Vatican efforts at negotiation did little to lessen the Communist stronghold on the Church. That looked like the situation in Czechoslovakia as well until early 1978, when years of patient effort brought Pope Paul an Ostpolitik victory: the Prague government's acceptance of reorganized diocesan boundaries and recognition of Cardinal Turek of Prague as the archbishop. Despite those advances, however, the church in Czechoslovakia remained one of the most stringently controlled in Europe.

Papal appeals for dialogue with Russia and China were given the cold shoulder. In Vietnam, however, diplomatic maneuvers showed some small successes. In 1976 Archbishop Trinh Van Kue of Hanoi was given an exit visa to journey to Rome in order to receive the cardinal's red hat, and a year later he and Archbishop Paul Nguyen Van Binh of Ho Chi Minh City (Saigon) were allowed to attend the fifth world synod of Bishops.

Curia Reform

Sweeping changes in the Roman Curia, the church's central administration, brought streamlining to the old Curia offices and gave birth to new ones, tailored to meet the changing needs of postconciliar Catholicism.

For the first time, bishops joined cardinals as members of congregations (the Curia's top-level departments). Women, too, were given—for the first time ever—at least a few significant posts in the Curia. The number was small, though, and Catholic feminists often complained that some Curia bodies entrusted with making decisions affecting women never heard a woman's voice during the Curia's vibrant.

Through close collaboration with Poland's strong hierarchy, papal diplomats kept the Church in Poland vibrant.

But in Romania, Vatican efforts at negotiation did little to lessen the Communist stronghold on the Church. That looked like the situation in Czechoslovakia as well until early 1978, when years of patient effort brought Pope Paul an Ostpolitik victory: the Prague government's acceptance of reorganized diocesan boundaries and recognition of Cardinal Turek of Prague as the archbishop. Despite those advances, however, the church in Czechoslovakia remained one of the most stringently controlled in Europe.

Papal appeals for dialogue with Russia and China were given the cold shoulder. In Vietnam, however, diplomatic maneuvers showed some small successes. In 1976 Archbishop Trinh Van Kue of Hanoi was given an exit visa to journey to Rome in order to receive the cardinal's red hat, and a year later he and Archbishop Paul Nguyen Van Binh of Ho Chi Minh City (Saigon) were allowed to attend the fifth world synod of Bishops.

One final point was the establishment of a Vatican press office, as well as a commission for mass media.

DEPARTMENTS of the laity and for justice and peace were set up experimentally, and later given a higher and permanent place in the Curia.

Pope Paul also inaugurated a Secretariat for Promoting Christian Unity, which proved to be among the most active Curia offices, as well as secretariats for starting the dialogue villed by the Council Fathers with Moslems, Buddhists, atheists, agnostics, and other non-Christians and non-believers.

At the end of his term, progressives could rightly claim that Byzantine procedures and secrecy were still to be found, even among the new international breed of curial officials. But no one could deny that Giovanni Battista Montini, who rose to the papacy through the Curia, left behind him a central administration far more responsive to particular churches and to modern needs than it was when he took charge.

Social Justice

While public papal intervention on specific social issues became less frequent toward the end of Paul's pontificate, history is likely to look upon his reign as the start of a new era in church social doctrine.

In 1967 Pope Paul became the first pontiff to apply the methodology of modern social sciences in writing an encyclical—his landmark "Populorum Progressio" ("The Progress of Peoples").

Papal reform initiatives were sometimes criticized by church progressives for attempting to stifle controversial Catholic social activism in several countries during Paul's pontificate. In late 1977 the Vatican told the Brazilian Bishops' Conference to back off from sponsorship of a controversial international social justice study program it had initiated. Yet in general Pope Paul

(Continued on Page 11)
South Florida Mourns death of Pope

South Broward

Jewish Federation

On behalf of the Jewish Federation of South Broward, we share your grief at the recent loss of Pope Paul VI.

For the past fifteen years Pope Paul VI's ecumenism may be judged his greatest accomplishment. For he spoke not merely to the world's 600 million Catholics, but to all those—be they Christians, Jews, Moslems, Buddhists, or Hindus—who believed in the comity of peace, human dignity and justice.

President Yitzhak Navon of Israel expressed our feelings when he said, 'Pope Paul's life was dedicated to the search for peace in the world and to the promotion of mutual understanding among men and nations.'

Those of us who are constantly striving for peace among all nations lost a good friend in Pope Paul VI.

South Broward

Inter-faith Council

On behalf of the Inter-Faith Council of South Broward, an organization dedicated to the brotherhood of people, we share the grief in your loss of Pope Paul VI.

Pope Paul VI will be missed for his eloquent pleas for human rights, for his work in eliminating poverty, for his efforts in ending the arms race, and for, above all, his efforts at peace among people.

Pope Paul VI, stood as a torch in the darkness for all who believe in a world-wide "Brotherhood of People." His light and his presence will be missed.

Teresian Institute

In this moment of deep loss we join the whole church in prayer for our beloved Pope Paul and ask for guidance of the Holy Spirit.

United Methodist

The United Methodist people of Florida are a part of the great fellowship of mourners in the death of the world's great Christian leader, Pope Paul VI. We send our Christian affection to you, our Roman Catholic brothers and sisters of Florida, in this time of your great sorrow.

We hold you in our prayers as your church elects a new Pope and moves through the transition of this change in leadership.

American Catholic

On behalf of the Most Reverend H. Francis Wilkie, D.D., Primate - Archbishop - Metropolitan of the American Catholic Church, the membership and myself, please accept and relay to our Roman Catholic brothers and sisters heartfelt condolences on the passing of His Holiness Pope Paul VI.

His Holiness was truly a great spiritual leader in a spiritually turbulent world. Above all, he was truly a holy man of God and "Pastor Bonus."

Th Pilgrim Paul has ended his journey confident of the Lord's embrace. He will be mourned by his own world-wide flock and by the hundreds of millions of others who were inspired by his fortitude and concern, by his love and his charity.

We have lost a Pope, but gained a saint!

Pope worked even day before death

NEW HAVEN, Conn.—(NC)—The funeral of Pope Paul VI, as well as the coronation of his successor, are being seen in millions of homes throughout the world the next Sunday that the pope would go so quickly, even though it was clear he had suffered greatly the night before.

"Before departing for Castelgandolfo," the archbishop said, "the pope said to me as he gathered up material he would take with him, 'We are leaving but we do not know if we will return and how we will return.'"

Senate, House resolutions on Pope's death

A Senate resolution honoring the pope called him "A pre-eminent spiritual leader who endeared himself to people of all nations and all faiths by his untiring efforts to promote unity among religions to advance the dignity of the individual and to maintain international peace."

The House resolution called the pope "A pre-eminent religious leader who devoted his life to championing the cause of human rights, who traveled widely promoting unity among religions; who exerted himself for world peace and who symbolized moral stability in an era of tumultuous change."

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Pilgrim Pope's last journey into history

(Continued from Page 1)

THE CONCLAVE which is to elect the next pope must begin no later than 20 days after the pope's death. The College of Cardinals governs the church during the time when the See of Peter is vacant. Daily decisions are made by Cardinal Vilot as camerlengo and three other cardinals chosen by lot from those who have the right to elect the pope.

Twenty years ago Pope Paul VI also died at Castelgandolfo and close observers of Pope Paul guessed that the heat of the summer might lead to a quick decision.

Pope Paul's reign saw the closing of the Second Vatican Council and much of his pontificate was concerned with the implementation of its decrees. He sought to insure that the council's decrees would neither be rejected by those who saw them as an abandonment of tradition nor used as a pretext by those who would have the church conform to the mentality of the contemporary world.

The new order of the Mass decreed in 1969 to take the place of the Mass rite decreed by Pope Pius V in the 16th century affected Catholics throughout the world. Under the new order Latin was replaced with vernacular languages almost everywhere.

Traditionalists, prominent among them Archbishop Marcel Lefebvre, former archbishop of Dakar, Senegal, challenged the new order of the Mass and many other council reforms.

"It strikes us all a bit... After all, there's only one pope."

Pope Paul deplored the archbishop's "contumacious insubordination" and suspended him from his episcopal ministry for his rebellion and illegal ordination of priests. But the pope did not excommunicate Archbishop Lefebvre.

The pope's leadership was challenged too by those seeking a greater degree of change than he could or would keep in line with the authentic tradition of the church. Papal decisions reaffirming priestly celibacy and the church's traditional position that women cannot be ordained priests drew strong negative reactions from many in favor of change. Meanwhile the number of priests in the world continued to decline from its all-time high in the mid-1960s.

THE GREATEST expression of dissent from the pope's teaching came in 1966 when he reaffirmed the church's opposition to artificial birth control in his encyclical "Humanae Vitae" ("On Human Life"). Bishops' conferences around the world supported the encyclical, though some gave qualified advice. In interpreting it, but the media were filled with reports of criticism of the encyclical by various theologians. As the years went on, surveys indicated that many Catholics rejected the encyclical's position.

Dissent from those opposing and those favoring change within the church continued to overshadow initiatives of Pope Paul that won widespread acclaim.

His plea, "No more war; never again war," before the United Nations in New York in 1965 was almost universally praised, if not heeded. Throughout the Vietnam war he repeatedly pleaded for peace and offered his services for peace-making. During the civil war in Nigeria he sought to reconcile the opposing sides. In 1968 he decried the Soviet invasion and occupation of Czechoslovakia.

In 1977 Pope Paul offered his life in exchange for 86 hostages aboard a hijacked German jet. In 1975 he risked a major Vatican rift with Spain by publicly urging Generalísimo Francisco Franco to show clemency to five terrorists condemned to death. These were among the most public in a long series of papal interventions on behalf of the victimized.

This year, during the two-month long kidnapping of former Italian Prime Minister Aldo Moro, which ended in the politician's murder, Pope Paul repeatedly pleaded for his release.

He repeatedly spoke out against abortion and other anti-life trends in modern society. He established an annual World Day of Peace to seek an end to violence.


POPE PAUL brought his message to the world on eight trips abroad. He was the first pope to travel outside Italy in more than 150 years and the most extensively traveled pontiff in history.

His concern for reconciliation among Christians was evident in his meetings with the leaders of other Christian churches. His meeting with Orthodox Patriarch Athenagoras I of Constantinople in 1964 made him the first pope in more than 500 years to hold conversations with an Orthodox patriarch.

He also met with Anglican Archbishops Michael Ramsey and Donald Coggan and with leaders of the World Council of Churches.

As pope he oversaw the most extensive reorganization of the Roman Curia, the church's central administration, in modern history.

When he was elected on June 21, 1963, Pope Paul was archbishop of Milan. He had headed that See since 1954 and had been a cardinal since 1938. Apart from his eight and a half years in Milan, his previous experience in the church was almost exclusively in the Vatican Secretariat of State.

The future pope was born Giovanni Battista Montini on Sept. 26, 1897, the second of three sons of a Catholic newspaper editor, Giovanni Montini, and his wife, Giuditta Alighi. The future pope suffered ill health and often lived at home while studying for the priesthood at the seminary of Brescia.

ORDAINED TO the priesthood May 29, 1920, he worked in a parish briefly and then earned degrees in canon law, theology and philosophy at the Gregorian University, the University of Rome and the Vatican Diplomatic School.

After serving for less than a year at the papal nunciature in Warsaw, he returned to Italy and worked with Italian student organizations.

From 1933 to 1954, he served in the Vatican Secretariat of State and from clerk, to undersecretary in 1936, substitute secretary of state in 1944 and pro-secretary for ordinary affairs in 1949.

He had also been considered a prime candidate for the papacy in 1958 when Pope John XXIII was elected.

When he succeeded John, he declared as the primary goal of his papacy to carry through to completion the Second Vatican Council begun by Pope John and to make the council's reforms a reality throughout the church.

History will certainly record that as the major achievement of the 16-year, 47-day reign of Pope Paul VI.
Papal conclave to be biggest ever

VATICAN CITY—(NC)—The upcoming conclave to elect the successor of Pope Paul VI will be the largest in history.

It will be nearly 50 percent larger than the last one, with 115 electors compared to 80 in the 1963 conclave and 81 in 1958.

It will also mark the first time that Europeans do not hold a numerical majority. They are down to fewer than half of the votes, while the others have two-thirds or more.

The 1963 conclave will also mark the first time since the modern system of selecting popes began 700 years ago that Asian and African cardinals will have a major say in electing the pontiff. Asia has 11 cardinals and Africa 12 eligible to enter the conclave; and together they will account for 20 percent of all votes. In the 1958 and 1963 conclaves, only one African cardinal cast a vote.

The Italian cardinals, who for years have held the largest national group of votes, will continue to do so at this conclave. Yet they currently make up less than one-fourth of the electoral body (23 percent). In the two most recent conclaves their votes accounted for 35 percent of the total.

The second largest national group of cardinals in the Americas, who will have nine cardinal-voters in the conclave. For years the second largest national group was the French, who will have seven voters this time.

Despite the increased numbers of voters from non-European countries, European cardinals will still hold just under half (49.6 percent) of the 115 conclave votes. The Europeans had 86 percent of the vote in 1958 and 68 percent in 1963.

This conclave will also mark the first time that any cardinals are excluded from voting because of age. During his reign Pope Paul ruled that cardinals over 80 at the time the conclave begins cannot enter. That ruling excludes 15 older cardinals—among them retired American Cardinals James McIntyre, Patrick O'Boyle and Lawrence Shehan, former archbishops of Los Angeles, Washington and Baltimore.

MAINLY BECAUSE of the age ruling, the average age of electors in this conclave, nearly 80, is below the average age of 72 in 1963. If the excluded cardinals were included, the average age overall would increase to 71. The youngest cardinal is Manila's Jaime Sin, 49. Cardinal William Baum of Washington at age 61 is fourth youngest.

While their number has increased, the Latin American cardinals will have a smaller share of the votes in this conclave than they did for the election of John XXIII in 1958. Their nine cardinals then comprised 18 percent of the conclave vote. Today the 19 Latin American cardinals make up 16.5 percent of the electoral college. In 1963 the 11 cardinals from Latin America cast 14 percent of the votes.

Although this conclave is the largest and most internationalized in history, the electors coming to Rome will probably have more personal knowledge of one another than in previous modern papal elections.

Most of the electors got to know one another during the years of the Second Vatican Council. Following the council, many participated in the five month-long synods of bishops in Rome. More foreign-born cardinals now live in Rome and work in the Roman Curia, the church’s central administration, as a result of Pope Paul’s curial reforms.

The reforms have also meant more frequent visits to Rome by most cardinals and thus closer contacts.

The internationalization of the college of electors, coupled with a drop in the proportion of Italian and European cardinals, makes it somewhat more likely that a non-Italian pope could emerge from the conclave.

If so, he would be the first non-Italian to lead the church since Dutchman Adrian VI ended his troubled 20-month reign in 1527.

Major achievements recalled

(Continued from Page 8)

sought to give local church authorities free rein in speaking and action on the social front.

His capacity for viewing the complexity of social issues led him to avoid imposing a monolithic social doctrine on the universal church.

With some notable exceptions, both the pope and the Vatican offered the local churches general principles and guidance in action.

HE HELD the reins tightly, however, when ecumenical progressives suggested that intercommunion (sharing of Communion by those of different churches) could precede full doctrinal union.

That response was typical of his Pope Paul VI’s whole approach to guiding the postconciliar church: allowing and fostering change in fundamentals of faith (ministry, Eucharist, authority) with Anglican theologians.

Similar statements were agreed to or were being debated with Lutheran and Methodists experts. At the end of 1977 a Catholic-Lutheran-Reformed statement on mixed marriages was issued. General conversations took place with Pentecostals, and the Vatican cooperated in many ecumenical “common Bible” projects.

Official top-level dialogue with the Orthodox showed signs of starting in earnest after years of Orthodox hesitation.

Pope Paul made personal gestures which healed many ecumenical wounds. He embraced the Vaticano II Anglican archbishops of Canterbury. He spontaneously knelt to kiss the foot of the Constantinople patriarch’s representative as a sign of separation for Catholic offenses to Orthodox.

He spoke also to the World Council of Churches in Geneva.

The revolution was rapid and often accelerated by unfavorable political changes in developing nations.

In 1963, for example, only one native priest was serving as a bishop in Rome. But by 1978, 10 of the country’s 14 dioceses were led by native-born bishops.

Paul nurtured the growth of new churches by creating scores of new dioceses. In Cameroun alone, the number of dioceses jumped from seven in 1963 to 13 in 1978. In Angola in the same period the number doubled, from six to 12.

While encouraging local development of the African church, he insisted that it be done in the framework of the universal church.

At the 1974 world synod of Bishops he severely warned Africans against pushing the idea of “African theology” too far.

More Power for Bishops:

Under Pope Paul’s guidance, national bishops' conferences were given broad powers to determine their own national policies in matters such as pastoral practice and liturgical changes.

Representatives of the world's bishops came every three years to Rome to advise the Pope on a topic of his choosing during month-long assemblies of the Synod of Bishops.

Paul the Pilgrim has ended his journey!
National Liturgy meet set for Panama City

PENSACOLA — The 1978 National Meeting of Diocesan Liturgical Commissions will be Oct. 9-12, in Panama City, Fl. Topic of the four-day meeting, open to anyone active or interested in Liturgy, will be “Son-day Worship—a pilgrim people pause to pray.”

The Meeting is sponsored by the Bishops Committee on the Liturgy and Federation of Diocesan Liturgical Commissions. It will be Oct. 9-12, in 1978 National Meeting of Diocesan Liturgical Commissions. Principal speakers will be: George Gallup, Jr., president, American Institute of Public Opinion; Notre Dame Sister Miriam Murphy, co-director, Princeton Religion Research Center; Thomas A. Downes, adult education director, Diocese of Orlando; Dominican Father Christopher Kiesling, Aquinas Institute of Theology, Dubuque; Ms. Gertrude Morris, National Office for Black Catholics; Father Ricardo Ramírez, executive director, Mexican-American Cultural Center, San Antonio; Tl: and Father Joseph Cunningham, executive secretary, Brooklyn Diocesan Liturgical Commission.

Workshop will include such topics as Sunday and the hours; the Word on Sunday; body language of Liturgy; the musician and the day, who ministers music; and catechetics and Liturgy: cooperation and conflict. The program also includes regional gatherings, business sessions, prayer and liturgies.

Workshops will be conducted by Father Gerald Shirilla, Detroit; William Graham, Catholic University; Patty Enco, Peabody Institute; Robert Battistini, GIA Publications; and Father Robert Stameschror, executive secretary, National Conference of Diocesan Directors of Religious Education.

Advanced registration closes Sept. 15. Fee for the full conference is $45 and should be mailed to: F.D.L.C., Registration Committee, P.O. Box Drawer 17329, Pensacola, Fl., 32522.

Sherry to speak to Miami Serra

Voice editor Gerard Sherry will be the principal speaker at the Miami Serra Club luncheon in the Columbus Hotel Tuesday, Aug. 15, at noon.

Founding member of the Fresno Serra Club and a member of the San Francisco Serra Club, Sherry (who has transferred his membership to the Miami Club) will speak on "The Voice—What We Are About."

For information about the Miami Serrans call Frank P. Pellicoro, president, 949-4783.

It's A Date

Miami Archdiocesan Council of Catholic Women will sponsor a workshop for deaconesses, commission chairmen and vice-chairmen, and affiliation presidents at St. Clement Church, Fort Lauderdale, Wednesday, Aug. 16, at 9:30 a.m. ***

“What are the obligations of Baptism and Confirmation?” will be the topic at the Patrician meeting at St. Anne Church, West Palm Beach, Wednesday, Aug. 16, from 2 to 4 p.m.

Lauderdale Catholic Singles Club (ages 21 to 35) will meet for dinner at the Reef Restaurant Saturday, Aug. 12. For reservations call Dave Leja, 771-2845 or Chris Kenna, 565-9739.

Nativity Church, Hollywood, will have a Welcome Back Pantry Shower for the Sisters stationed in the parish Tuesday Aug. 15, from 9 a.m. to noon and before the 8 and 7 p.m. Masses.

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July 26, 1976

Mr. Fred C. Brink, Advertising Director

THE VOICE, P O BOX 1059, MIAMI, FL. 33138

Dear Mr. Brink,

We ran two page ads with you in May to announce and celebrate the Grand Opening of our store in Kendall Mall.

This was our first experience with THE VOICE, and we were pleasantly surprised to count a healthy return of coupons from both ads. Not only did the new store in Kendall Mall get business, but we enjoyed a healthy upturn in our 40-year-old store on Coral Way.

Your paper works. We don't question whether it's the "loyalty factor" of your readers or their natural, innate liveliness, but we can say that they respond well to advertising in THE VOICE.

Thank you for your creative help in making up the ads, and your subsequent attention to our needs. We just want you to know that THE VOICE is definitely on our advertising schedule for the coming fall and winter.

Cordially yours,

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Thank you, Mr. Saunders.
Bishop saw electric chair used 6 times, opposes death penalty

WASHINGTON — (N) — A bishop who saw six men die in the electric chair when he was a prison chaplain has urged Congress to defeat a bill that would reinstate the death penalty at the federal level.

Bishop Ernest Unterkoefler of Charleston, S.C., drew on his experiences in a Virginia prison in presenting U.S. Catholic Conference testimony on the bill, H.R. 13360, to the House sub-committee on criminal justice.

"I CAN ASSURE the subcommittee that capital punishment is brutal and inhuman," he said. "It is also final. Judicial error which compels us to seek, even for redemption and restoration of a person who has taken a life, nor the victim's survivors."

Bishop Unterkoefler said society can find "effective and humane" ways to deal with violent crime without "resorting to such simplistic and atavistic practices as capital punishment."

Bishop Unterkoefler said the bishops were "deeply troubled by the weakening of concern for the sanctity of human life" in American society.

"This phenomenon," he said, "is observable in the unhealthy shift of national actions and attentions from the poor, the continued acceptance of racism and sexism, the support for abortion as well as the growing advocacy of the death penalty."

Bishop Unterkoefler also offered these reasons for opposing the death penalty:

1. "I firmly believe that rehabilitation, even of murderers, is possible. Our belief in Christ's message of penitence, restoration and a personal transaction of salvation. The death penalty eliminates this possibility.

2. "The empirical evidence leaves us with more questions than answers about whether the death penalty deter crime.

3. Capital punishment contributes to the level of violence in society.

4. "Simply altering procedures...cannot eradicate the discriminatory imposition of the death penalty because such technical changes cannot eradicate the root causes of discrimination.

5. "Executing the offender helps neither the victim nor the victim's survivors."

The grammar on the bumper sticker is faulty, but the message on this Michigan automobile is clear enough to other drivers.
Youth named co-directors at next Search Sept. 8-10

Eileen Hoffman of St. Luke Church, Lake Worth, and Amy Hoey, St. Clare Church, North Palm Beach, will be co-directors of the next Archdiocesan Search.

The Search, for young people who are at least juniors in high school or older, will be at Cardinal Newman High School, West Palm Beach, Sept. 8-10.

The heart of the weekend experience is a series of talks presented by young people who have already made a Search. Using their own personal experiences, they focus on questions concerning the purpose of life, how to relate beliefs about God to everyday lives, the importance of sexuality, and relating to God on a personal level.

Besides group discussions following each talk, there is the opportunity to share in Christian community through Liturgy, prayer, friendship, fun and song. Search is not a retreat but rather an attempt to establish a community in Christ, where Christ lives through young people.

The principal purpose of Search is to give youth a deeper insight into the meaning of Christianity as a way to a happy life; to show that Christianity can be lived in today's society.

"It is impossible to describe the complete program," said Sister Jovanna of the Department of Youth Activities. "Hopefully," she added, "young people realize that they are constantly growing and to do this they must constantly keep reaching and questioning and searching. To do this, you need the confidences and reassurances of other people who began with the same questions.

"To become the most complete person you can is each person's own responsibility. Search can help young people in their quest for Christ, for others, and for themselves."

For additional information and to register before time runs out, contact Search for Christian Maturity, Youth Activities Office, 6180 NE 4 Ct., Miami, 33137, or call 757-6241.

RECORD CRAWLER: Don Feeley, 11, of Dubuque, Iowa, crawls along a 10,225-mile journey into the "Guinness Book of World Records." Feeley, a member of St. Columbkille parish, took almost 12 hours to complete the crawl. Following his achievement, Feeley said he was going home to sleep "for a long time."

USCC names youth specialist

WASHINGTON—(NC) —The U.S. Catholic Conference has named Neil Parent of Alexandria, Va., specialist in youth catechesis in its department of education.

Among other duties, the USCC youth catechesis specialist is responsible for inter-diocesan communication on programs of religious education and retreats designed especially for youth.

A native of Los Angeles, Parent has headed a comprehensive in-house program in religious education for Blessed Sacrament parish, Alexandria, since 1971.
**New 'Velvet' is stunning, solid old-fashioned film**

By JAMES ARNDT

"International Velvet" is a solid old-fashioned, flagge-handkerchiefs-and-balloons movie. It's not only about a girl and a horse, but a girl and a coach and a girl and a mother figure, and probably father, too. It's also a superb sports movie, a category with fewer members than the Idi Amin Club.

"Velvet" is, of course, the oddest of sequels, arriving 34 years after the original "National Velvet," which is widely recognized as a pop masterpiece and also as the first major film for the then-12-year-old Elizabeth Taylor.

The old film was recently displayed by CBS on its Tuesday night family classic series, so it isn't totally a muse piece. It was about an English girl who wins a horse called The Pie in a lottery and then drives determination trains and rides him to victory in the Grand National at Aintree.

Hard-to-please Pauline Kael described it as "one of the most likeable movies of all time," and it led revered critic James Agee, among a bunch of other raves, to outright Tayloring it up: "She strikes me, if I may resort to conservative statement, as being rapturously beautiful."

Nobody, alas, will be led to similar superlatives about the new girl-heroine, 14-year-old Tatum O'Neal, recently pitcher for the Bad News Bears, who is a different type altogether. She plays the unloved and orphaned American niece of the now-middle-aged Velvet (Nanette Newman), and she comes to England in fall in love with The Pie's "last foal," suitably named American Pie. Time and other problems don't especially bother writer-producer-director Bryan Forbes. If it seems mildly miraculous that Pie could be alive much less a sire in his late 20's, that's only part of the wonder: in the original, he was a "worse gelding".

Ms. O'Neal is neither very beautiful or charming—too much of the movie, indeed, she plays an older version of her dour, boyish, cynical wail of "Paper Moon." But she looks convincing on a horse, and is at least adequate in a movie that belongs largely to the adult actors, the writer-director, the editor and (especially) the crew of gifted cinematographers.

Forbes reminds us again that he may be Britain's foremost active humanist filmmaker. He approaches the "Velvet" sequel chiefly as a lyric tribute to equestrian sport, arranging it so that Ms. O'Neal and her colt becomes members of the British Olympic team, and splurging at least 30 minutes of film on dazzling images of world-class riders competing in dressage, cross-country and jumping.

At the same time, he moves the focus somewhat gently away from the treacly business of girl-love-horse (though she obviously does so) to the slow growth of affection between the middle-aged Velvet and her new guardians, who are also touching vulnerable. Ex-horseman Velvet, it develops, has discovered that triumph at 12 doesn't mean success in life. She's lost her own child and the ability to bear children; she's divorced, Retorna, and living with a gentle writer (Christopher Plummer), who also is afraid of making commitments and painfully aware that writing well and living well are quite different things.

Forbes' script is really about how these three emotionally damaged but very nice people grow into something like a family, while meantime the girl works singlemindedly toward winning her gold medal.

Another factor is the equestrian coach (played by the suave Anthony Hopkins), who with wit and firmness helps O'Neal mature into a sportswoman and also incidentally instructs us about the arts of horsemanship. The values come on as naive but pleasant: it's been awhile since a movie character seriously quoted the Olympic motto: "What is important is not winning but taking part."

But the photograph's real achievement is in spectacle—the Olympic events, a nervous scene, and a magnificent sweeping aerial shots of the Devon beaches and English countryside, moody soft-focus camera work backed by Francis' ("Love Story") Lai's poignant music.

If you don't expect Tatum to be another Elizabeth, the new "Velvet" is as moving and stunning as the old one. (A2, PG)

**GO TELL THE SPARRING TANS** (Avco Embassy)—An intelligent and well made film but one which may offend even some adults with its coarse and explicit language. (A-4, PG)

"YOU PLAY" (Paramount)—Some dialogue is crudely suggestive and not at all funny. This, together with a casual attitude towards premarital sex, makes an adult rating inevitable. (A-4, F)

"SGT. PEPPER'S LONELY HEARTS CLUB BAND" (Universal)—Parents should be aware that the film contains suggestive gestures and lyrics and that pot smoking as well as one incident of cocaine sniffing figure in it, though these latter are presented in the movie as part of the corrupt Los Angeles record industry environment. (A-3, PG)

"HOT LEAD AND COLD FEET" (Comet)—A not very funny comic western but certainly acceptable for families. (A-3, G)

"INTERNATIONAL VELVET" (MGM-United Artists)—Some stunning photography and horse sequences but the unmarried state of the foster parents and some incidental violence rule the film out for younger children. (A-2, PG)

"STINGRAY" (Avco-Embassy)—Violence and low moral tone are objectionable. (B, PG)

"NATIONAL LAMPOON'S ANIMAL HOUSE" (Universal)—But the film's real pleasure is the general lack of luridness and even violence and sex: in a variety of ways, the film explores sex and nudity. (C, R)

**ENTERTAINMENT/ARTS**

**Capsule film reviews**

**New Catholic radio program**

Three radio stations in the Archdiocese of Miami will air "Views of the News," a 15-minute weekly Catholic perspective of current events. "Views," which emphasizes the Church's social teachings, will be heard on WAVS (1190 AM), Sundays, 4:45 p.m.; WLIZ (1380 AM), Sundays, 12:45 p.m.; and WSN (900 AM), Sundays, 12:45 p.m.

The program is broadcast as a public service on Radio Vatica 1220 WRGC to the Philippines, several Canadian stations and 160 U.S. radio stations.

**The Call to Shepherdoood**

"is the call of the Lord to a life of service to others, of singleness and dedication to the care of all those in need. It is the call to the否则 your spiritual and temporal ancestors to the flesh of the physically and mentally handicapped the deaf the aged and tendered persons emigration of Jesus, the Good Shepherd, through experience of 'Charity Unleashed' We the call to the Gospel, which is the voice of the Lord to us. We here and we say 'YES, LORD,' We are the LITTLE BROTHERS OF THE GOOD SHEPHERD For further information, write: Vacation Director, P.O. Box 385, Monroe, Nevada 89434"
Study says women, minorities lost ground to white males

WASHINGTON—(INC) — Women and minority males may be better off today than they were in 1960, but white men are even better off than they were then.

The result is that women and minority men have lost ground when their status is compared with that of white men in many areas of income, employment, education and housing.

That is one of the conclusions contained in a new report, "Social Indicators of Inequality for Minorities and Women," issued by the U.S. Commission on Civil Rights.

The report compared the status of women and minority men with that of the "benchmark" of majority males, which it defined as non-Hispanic white men.

The commission's vice-chairman, Stephen Horn, said the study shows that gains for women and minorities have been "illuminized." For example, the commission said, while the high school drop-out rate for Mexican boys is 17 in 1976, it was less than half what it was in 1960, the drop-out rate among white boys the same age declined even more, so that proportionately more Mexican than white boys dropped out of high school in 1976 than in 1960.

The commission compiled statistics on men and women in seven minority groups—American Indian and Alaskan natives, blacks, Mexicans, Puerto Ricans, Chinese, Japanese, and Filipinos, as well as for majority, or non-Hispanic white, women.

They found that most women and minority men were worse off in 1976 compared with majority men than they were in 1960 in income, employment, high school attendance and delayed education. Delayed education is that received by people who are two or more grades behind their grade level for their age.

They were also worse off in the same period.

A majority white woman with the same background in terms of education, occupation, prestige, and goods and housing, the majority male earns only 57 percent as much.

The unemployment rate for teen-age Puerto Rican males in 1976 was 9.36 times that of adult majority males in 1976, compared with 3.15 times as great in 1960.

They were then.

Two cannons, given in 1886 to Georgetown University for the school's centennial, are now believed by area historians to have been originally from the Spanish Armada. A 17th-century bill from a used-cannon dealer to Lord Baltimore, the first governor of Maryland, for non-payment for the cannons led to the new conclusion. The cannons were on two ships which brought the original Catholic settlers to Maryland in 1634.
IN RE: ESTATE OF

SR!, deceased, late of Dade County, Florida, File Number 78-5371 is pending in the Circuit Court of the Eleventh Judicial Circuit in and for Dade County, Florida.

TO ALL PERSONS HAVING CLAIMS OR INTERESTS IN THE ESTATE OF SR!, deceased, late of Dade County, Florida, who are not personally served with this notice, you are hereby notified that a petition for administration of the estate has been filed in the Circuit Court of the Eleventh Judicial Circuit in and for Dade County, Florida, and that the personal representative of the estate is ready to file an inventory and appraisement of the estate.

A copy of the petition and the notice of administration are set forth below.

The personal representative of the estate is authorized to accept payments on claims of creditors, but not to make any disbursements.

You are hereby ordered to file your proof of claim with the clerk of the court within three months from the date of the first publication of this notice or you may be forever barred from receiving any distribution from the estate.

The personal representative of the estate may file an objection to the claimed proofs of claim. Any objection shall be filed with the clerk of the court within three months from the date of the first publication of this notice or the objection may be forever barred.

All qualified claims and objections not so filed will be forever barred.

Dated at Miami, Florida on this 28 day of July, 1978.

GEORGE E. BARKET
Judge

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PUBLICATION OF THIS NOTICE, to file with the clerk of the court.
Un concilio complejo e internacional

CUIDAD DEL VATICANO—(NC)—El próximo concilio para la elección del sucesor de Pablo VI será el mayor y más diverso de la historia. Contará con 115 electores mientras que en 1963 contó con 120. Por primera vez en la historia los cardenales europeos no serán mayoría, ya que cuentan con menos de la mitad de los votos y en el pasado contaban con más de los dos tercios.

Tampoco por primera vez en la historia desde hace 700 años los no serán mayoría, ya que cuentan con 115 electores mientras que en 1963 contó con 80 y en 1958 con 51. Pero actualmente solo forman un cardenal africano.

Los italianos que durante las reformas de Pablo VI son muchos los cardenales extranjeros que hoy residen en Roma y forman parte de la Curia, cuerpo central administrativo de la Iglesia.

¿Quién será el próximo Papa?

Con la muerte de Pablo VI el mundo entero vuelve los ojos a Roma donde dará comienzo el próximo 21 de agosto el concilio para la elección del nuevo Papa. A Roma empiezan ya a acudir los 115 cardenales que participarán en el concilio y uno de ellos habrá de quedar allí uno de 700 millones de católicos de la Iglesia universal.

¿Quién será el nuevo Papa? La prensa no ha dejado de buscar los nombres de los 'papables' y entre ellos sobresalen algunos no italianos. Entre los 115 cardenales del Colegio Cardenalicio se mencionan los nombres de los cardenales italianos, Evaristo Pignolii (67), Sebastiano Baggio (65) y el argentino Eduardo Pironio (58). También italianos el cardenal Giovanni Benelli (57) y el cardenal Pericle Felici (60) y no italianos, el brasileño Aloisio Loracheridei (53), los holandeses Jan Willebrands (58), el británico George Hume (55) y el africano Bernhard Guntin, (56).

Quién será el próximo cardenal? El primero después del cardenal Jaime Sin (51) es el cardenal Jaime Sin (67) del estrecho personal y disposición para viajar, de los candidatos, junto con su espíritu pastoral, experiencia pastoral y hasta presencia ante los medios de comunicación, sean más significativos que la mera habilidad diplomática de éstos. Quizás tambiéntartmente de crisis de liderazgo en la Iglesia italiana, y el gran número de no-italianos en 59 países, los participantes deciden por un 'Papa extranjero'.

Quem quem será el próximo concilio? El primero después del cardenal Jaime Sin (51) es el cardenal Jaime Sin (67) de quien hay que destacar su experiencia pastoral, habilidad diplomática de estos, su experiencia con las Iglesias del mundo hispano y otros grupos. En su escalada por la curia ha reorganizado la Curia, centralizando el poder bajo el Papa. De salir elegido continuaría la línea de Pablo VI, pero comentarías eclesiales lo consideran una misión nueva para el papado de y de escasa experiencia pastoral.

El primer en la lista de 'papables' no italianos, se le reserva para su visión y experiencia con las Iglesias del Tercer Mundo. Inteligente, abierto y afable, posee un estilo eclesiástico moderno, y es aceptado tanto por la jerarquía italiana como la extranjera. El cardenal Pironio conoce la realidad de América y en el pasado dirigió ejercicios en la Archidiócesis de Bogotá para los sacerdotes hispanos y otros grupos. Estaba programada su participación en los actos del Año Santo de la Archidiócesis el próximo seis de octubre.

El cardenal Johannes Willebrands holandés de 69 años es el Prefecto del Colegio Cardenalicio, italiano de 57 años fue hasta hace un año principal ayudante de Pablo VI en la Secretaría de Estado del Vaticano. Brillante y eficiente administrador, es apreciado, y el cardenal Pironio conoce la realidad de América y en el pasado dirigió ejercicios en la Archidiócesis de Bogotá para los sacerdotes hispanos y otros grupos. Estaba programada su participación en los actos del Año Santo de la Archidiócesis el próximo seis de octubre.

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El cardenal Pericle Felici, italiano de 67 años es el Prefecto del tribunal mayor de la Iglesia y preside la comisión que actualmente está revisando el Código de Ley Canónica. Los críticos le consideran demasiado conservador para el Papado aunque su nombre se cuenta entre los posibles.

Van llegando mensajes...

..."...en este momento de gran dolor le expresamos a Usted y a nuestros hermanos y hermanas católicos nuestra profunda aliento..."

Joel D. McDavid
La Iglesia Metodista
Unidad de la Florida

..."...el ecumenismo fue una de las grandes realizaciones de Pablo VI. No sólo hablaba para los 600 millones de católicos sino también para los 1,200 millones de cristianos, judíos, mahometanos, budaú, hindúes—buscaban una comunidad de paz, amor, verdadera humanidad y justicia..."

Rev. Joyce Newman
Federaación Judía del Sur de Broward

..."...Pablo VI fue realmente un gran líder espiritual en tiempos difíciles. Ante todo fue verdaderamente el hombre de los pobres..."

H. Francis Wilkie, D.D.
Arzobispo, Presidente
Metropolitan Iglesia Católica Americana de Los Angeles

..."En estos momentos de profundo vacío nos unimos a toda la Iglesia en la oración por nuestro querido Papa Pablo y animamos la guía del Espíritu Santo..."

Ana Mandiola
Institución Teresiana

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Pablo VI: artífice de renovación y reforma

CIDAD DEL VATICANO—(NC)—Al tomar las riendas de la Iglesia hace 15 años, Pablo VI continuó la línea de renovación proyectada por su predecessor Juan XXIII y dio inicio a una serie de programas que le valieron a veces la crítica de la Iglesia. La historia de las oficinas diplomáticas papales y centenarias, como diocesis, dio lugar a la diplomacia con las demás naciones. En este marco, el Vaticano estableció una administración central de la Iglesia hacia un mayor servicio a las iglesias locales y una mayor respuesta a las exigencias del mundo de hoy.

Justicia social

La intervención del Papa en cuestiones de justicia social fue más frecuente durante los primeros años de su pontificado marcando una nueva era en la doctrina social de la Iglesia. En 1965, Pablo VI fue el primer Papa en utilizar la metodología de las ciencias sociales para estudiar su encíclica "Populorum Progresso" sobre el desarrollo de los pueblos. Estableció el primer departamento de la Curia encargado de estimular el pensamiento y la acción social y también intervino diplomáticamente en casos concretos de violación de derechos humanos.

En general Pablo VI dio libertad a las iglesias locales para actuar en el campo social. Su visión sobre la complejidad mundial le llevó a no imponer medidas sino ofrecer principios de reflexión y motivar para la acción.

Iglesias jóvenes

Con la desaparición progresiva del colonialismo en el mundo, Pablo VI trató de eliminar la dominación de las delegaciones nacionales de los países europeos y americanos en las iglesias jóvenes, especialmente de los países africanos. Además, el Vaticano estableció una administración central de la Curia en algunos países de lengua francesa.

Diplomacia

Al subir al trono, Pablo VI trató con 30 años de experiencia diplomática. Estableció en 15 años relaciones diplomáticas con más de 40 países y promocionó los derechos humanos. En 1964, dio el primer sinodo mundial, en el que durante un mes reflexionan y asesoran al Papa, recen por mi. En gestos personales el Papa demostró una gran humanidad, antes que las exigencias del mundo de hoy.
VIERNES 11 DE AGOSTO DE 1978

JUAN BAUTISTA MONTINI
1897-1978

"...será recordado como firme defensor de los pobres, los oprimidos, extraordinario vocero de los derechos humanos, hombre de paz y verdadero testigo y heraldo del Evangelio..."

Arzobispo Edward McCarthy

CASTELGANDOLFO, Italia —(NC)— El 'papa peregrino' finalizó su camino en la tierra y quedó en los anales de la historia y en el corazón de los fieles.

Fallecido de un ataque al corazón el domingo seis de agosto, Juan Bautista Montini, 261 sucesor de San Pedro con el nombre de Pablo VI será enterrado en la cripta de la Basílica de San Pedro, Roma, después de solemnes funerales mañana sábado 12. Asistirán dignatarios del mundo enterito así como prelados y cardenales que ya están acudiendo a Roma para participar en el próximo concilio y la elección del próximo Papa.

Fuentes vaticanas informaron que Pablo VI será enterrado en una tumba diseñada a petición del mismo Papa, por el artista italiano y amigo personal del Pablo VI, Lello Scorzelli. La tumba se encuentra en la cripta de la basílica no lejos de las de sus predecesores Pío XII y Juan XXIII.

El artista informó que el mismo Pablo VI había elegido cuatro años antes el lugar de la tumba y había aprobado los diseños. Los planes indican que el Papa será enterrado debajo de una losa en el suelo de la capilla. Tanto Pío XII como Juan XXIII descansan en sarcófagos sobre el suelo. La tumba de Pablo VI mostrará un mosaico de Scorzelli con la resurrección de los muertos, aún no terminado.

Tanto el funeral de Pablo VI el sábado como la coronación del próximo Papa, serán transmitidos por televisión vía satélite, gracias a arreglos económicos realizados por los Caballeros de Colón. La organización católica que cuenta con 1.3 millones de miembros se ha comprometido a financiar los gastos de conexión con los cuatro satélites en órbita, a través de los océanos Atlántico, Pacífico e Índico. La organización también pagará por el alto costo de las conexiones en países de misión.